

CHAPTER 6

“PURE WORDS

...TRIED”

Ps. 12:6

Pure Words

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Pure Words

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Pure Words

Pure Words

ought

nought

wrought

twain

thrice

holpen

shambles

wist

unto

hath

hough

flower

servant

*J*ot and Tittle: “...the feeble, are necessary...”

“Nay, much more those members of the body, which seem to be more **feeble**, are necessary.” 1 Cor. 12:22

“the cankerworm, and the caterpillar, and the palmerworm, my great army” Joel 2:25

“But God hath chosen the...**weak** things of the world to confound the things which are mighty” 1 Cor. 1:27

“...the **weakness** of God is stronger than men...” 1 Cor. 1:25

The strong building blocks of the scriptures — words like God, Jesus Christ, holy, blood, salvation, heaven, and hell are held in place by the maintaining mortar of little words. Even these little words are “stronger than men” and “shall in no wise pass away.”

“one jot or one tittle shall in no wise pass from the law, till all be fulfilled” Matt. 5:18

The jots and tittles in Hebrew were important to God. The jot is the smallest letter in the Hebrew alphabet. Wycliffe translated this as, “not one i,” meaning the *iota*, the smallest letter of the Greek and English alphabets. The tittle is the smallest mark on a letter, such as a Hebrew vowel-point or accent mark. If individual letters are preserved, then surely, even “**every**” little word is important.

“Every word of God is **pure**...” Prov. 30:5

Governments have by statute established standards for measuring the things we eat, the land we live upon, and the light we use. Without a precise Bible we have no accurate measure for receiving those intangible things of the mind's exchange or the spirit's commerce. Precious materials, like silver and gold, are weighed in balances that jump at a hair's difference. How much *more* carefully should we weigh God's words, by which his very thoughts are measured. "As silver," the "word of the LORD" is "precious"; it tells of the "precious faith," "precious promises," and the "precious blood" of Christ, that "will make a man more precious than fine gold." Not weighing accurately the precise meaning of words robs new version readers, leaving them with poverty of thought (Ps. 12:6,7, 1 Sam. 3:1, 1 Peter 1:19, 2 Peter 1:1, 1:4, and Isa. 13:12). The precise King James Bible stands like the National Bureau of Standards of words.

"...and if thou take forth the precious from the vile, thou shalt be as my mouth..." (Jer. 15:19).

rembleth at My Word” Isa. 66:2

To fulfill God's requirement that man, "trembleth at my word," it must be recognizable as *his* word (Isa. 66:2). To be recognizable as his word it must be unique. Space does not allow the full and fascinating explanation of each of the KJV's words. A close look at words like — ought, nought, wrought, twain, thrice, holpen, shambles, wist, unto, hath, hough, flower and servant — will give the reader insight into some of the qualities which the Holy Bible must have.

POP QUIZ 3

Pure Words: **ought, nought, wrought**

Read the following verse:

“...ye **ought** to follow us...Neither did we eat any man’s bread for **nought**; but **wrought** with labour and travail night and day, that we might not be chargeable to any of you:”
2 Thes. 3:7, 8 KJV

a.) **KJV** “**ought...for nought; but wrought...**” (24 letters)

b.) **NKJV** “**ought...free of charge but worked...**” (26 letters)

c.) **NIV & TNIV** “**ought...without paying for it. But on the contrary, we worked...**” (47 letters)

Answer by writing either a, b, or c on the line.

_____ *W*hich is shortest, aiding memorization?

_____ *W*hich rhymes, aiding memorization?

_____ *W*hich is so important and valued that it has been passed on generation after generation?

_____ *W*hich is not the mere opinion of your neighbor,
who is just a man?

_____ *W*hich expands your vocabulary (so that you know
what ‘**wrought** iron’ is) by including *both* the word
‘**wrought**’ and its built-in definition ‘**labour**,’ which are
automatically connected with their sight rhyme ‘**ou**’ ?

_____ *W*hich carries within it the connotation ‘rough’
(**wrought**) to reinforce the next words: “with labour and
travail night and day”?

_____ *W*hich expands your vocabulary (“for nought”),
yet provides its own built-in definition — “**not be
chargeable**”?

_____ *W*hich gives the poetic sound-alike homonyms
‘nought’ and ‘not’?

_____ *W*hich provides alliteration with ‘**Neither**’...
‘**nought**’...and ‘**not**,’ and even ‘**night**’ — four different
expressions of the word ‘not’ (‘n-ight’ is a contraction of
‘**not light**’)?

Only the KJV receives straight *A+*.

Is It The Holy Scriptures

or a Reese's Pieces® Candy Wrapper ?

Pure Words: **Twain**

When the cat jumped from the windowsill, the “curtain...was torn in **two**” (TNIV, NIV and ESV). When the God of all glory died for our sins on the cross, “the veil...was rent in **twain**” (KJV) Mark 15:38. Special moment – special language.

The candy wrapper reads — Reese's Pieces®; the holy scriptures write, ‘twain.’ The KJV substituted the poetic word ‘twain’ for the Bishops’ more cumbersome two-word phrase “into two pieces” or “parts.” Now the long ‘a’ in ‘**twain**’ matches precisely the long ‘a’ in ‘**vail**.’

Bishops’ Bible	Mark 15:38	the vaile... into two pieces , from the top
King James Bible		the v aille...in tw ayne, from the top

Elsewhere, the KJV magnified the sonic effects by chiming “**v**ail...**tw**ain” and “**r**ocks **r**ent.”

Bishops’ Bible	Matt. 27:51	the vaile of the temple was rent in two parts ... the stones rent
King James Bible		the v aille of the temple was rent in tw ayne...the r ocks r ent

The OED says of ‘twain,’

“Its use in the Bible of 1611 and in the Marriage Service, and its value as a **rime-word**, have contributed to its retention as an archaic and **poetic** synonym of *two*.”

Is It The Sword of the Spirit

or the sword on a **Three Musketeers**® Candy Bar?

Pure Words: **thrice**

The easy reading Bishops' used the phrase "three times," taken from the easy reading Great Bible of 1540. The KJV translators reverted to the 'original' Tyndale reading, 'thrise,' which rhymes with 'twise.' The KJV also alliterates 'cocke,' 'crew,' and 'called.'

Bishops' Bible	Mark 14:72	the cocke crew... remembered...twise...three times
King James Bible		the cocke crew... called to mind...twise...thrise

These changes set in motion a phenomenal number of synchronized sounds.

King James Bible Mark 14:72								
Syllable	1	2	3	4	5	6	7	8
Sounds:	And, a	e	s	c, d	t			
And	the	se	cond	time	the	cock	crew	
And	Pe	ter	called	to	mind	the	word	
that	Je	sus	said	un	to	him		

- ‘Twice’ and ‘thrice’ not only rhyme, they appear in exactly the same place at the end of the mirrored sixth syllable phrases.

King James Bible Mark 14:72						
Be	fore	the	cocke	crow	twise	Syl. 6
thou	shalt	de	nie	me	thrise	6

The change to ‘thrice’ also allows the long ‘e’ sounds to chime in at rhythmic intervals. All three of the KJV translation committees agreed to this change (*Translating The New Testament Epistle*, p. xl). Note the KJV’s magnificent alliteration:

- be, the, deny
- thou, thrice, the
- cock crow

Elsewhere, the KJV translators replaced the words ‘three times’ with ‘thrice’ to rhyme with ‘twice.’

	Bishops’	KJV
Mark 14:30	twise... three times	twise... thrise

The KJV has used the short succinct substitutes ‘thrice’ and ‘twain’ for ‘three times’ and ‘two pieces.’ In both instances the KJV word alliterates beautifully in the context, thereby easing memorization. Today’s **Three Musketeers** — NKJV, NIV, and NASB — plucked the songbird’s rhymes with their “rooster” shrieking “three” times (ditto: ESV, HCSB, TNIV).

BISHOPS'
BIBLE

And the second time the cocke crew: and Peter **remembered** the word that Jesus sayd unto him, Before the cocke crow twise, thou shalt deny me **three times**: And **he began to weepe**
Mark 14:72

KING
JAMES
BIBLE

And the second time the cocke crew: And Peter **called to minde** the word that Jesus sayd unto him, Before the cocke crow **twise**, thou shalt deny me **thrice**: And **when he thought thereon, he wept**

*T*his book is not alone in observing the extraordinary literary effects of the KJV. Ward Allen, Hargis Professor of English Emeritus at Auburn University, describes the KJV's superiority over its predecessor, the Bishops' Bible, **and the new versions**.

In his book, *The Coming of the King James Gospels*, Allen writes,



“**I**n this handsome sentence syntax [KJV word order], sound, rhythm, and diction [choice of words] give life to the thought which surges through Peter’s mind...The transition of the first to the second clause rides on the alliteration, consonance, and assonance. Alliteration joins ‘**c**ocke **c**rew’ to ‘**c**alled to minde.’ Consonance joins ‘second**d**’ to ‘min**d**e’ and ‘**t**ime’ to ‘Pe-**t**er’ [as the first letter of a syllable]. Assonance joins ‘**t**ime’ to ‘min**d**e.’ The cock calls to Peter’s mind ‘the word.’ With that phrase one enters Peter’s mind. With ‘he wept,’ one moves from mind to action. **W**ord and **w**ept alliterate.

The opening of the second clause introduces a rhythmical pattern which underlies the thought that dominates Peter’s mind, [‘x’ signifies an *unaccented* syllable; ‘/’ signifies an accented syllable].

x /x / x / x / x /x /
 ‘And Peter called to minde/ the word that Jesus said’.

Then ‘unto him’ interrupts the pattern. With Jesus’ words the pattern becomes clamorous and forms a **rhymed couplet** [pair],

x / x / / / / | / / x / x /
 ‘Before the cocke crow tw**ice**, thou shalt deny me thr**ice**.’

[Notice also that each section has the *same* number of syllables — six.]

Allen continues,

Try as one will to drive the rhythm out, it persists...The third clause opens with a subordinate clause which repeats the rhythm of the couplet,

x / x / x /
'And when he thought thereon.'

Alliteration joins 'thought thereon' to the mocking 'thrice.' The subject, 'he,' is an important fulcrum...With 'he wept' there is an abrupt end to the rhythmical pattern which reproduces the movement of thought through Peter's mind. Abrupt rhythm corresponds to abrupt action...

The revision of diction does double duty. It establishes patterns and sharpens the focus of thought. **The English 'called to minde' is an accurate translation, as is 'remembered,' but 'called to minde' is more specific than 'remembered.'** To *call to mind* describes an act of will and specifies the mind as the faculty which receives the words. On the other hand, 'remembered' may describe a voluntary or involuntary act and may carry the sense of 'bear in mind.' The Bishops' 'three times' is satisfactory, but the translators' **'thrice' specifies 'in succession.'** The succession lays an emphasis on the lapse of time in which Peter passes unrepentant from one state to another...**The King's translators were conscientious...**The Geneva Bible had supplied the translators with the idea of their striking ending 'and waying that with him self, he wept.' In reworking this to 'when he thought thereon,' the translators prepared a clause which fit their pattern of underlying rhythm and introduced the word 'thought' which completes 'called to minde' and intensifies Peter's act of will in having called to mind the word that Jesus said to him.

So moving forward word by word, the King's translators, 'building upon their foundation that went before us, and being **holpen** by their labours,' brought to pass a work which quickens even to this day mind and heart" (Emphasis mine; *Coming of the King James Gospels*, pp. 56, 57).



Pure Words: **holpen**

The KJV changed ‘helped’ to ‘holpen.’

Bishops’ Bible	Luke 1:54	helped A.D. 1568
King James Bible		holpen A.D. 1611

Contrary to our preconceived ideas, the word ‘helped’ is *not* the modern counterpart of ‘holpen.’ The word ‘help’ is the older of the two words, dating back to the 800s. In fact, in **A.D. 950** the *Lindisfarne Gospels* said,

“Milsa us vel **help**...” Matt. 20:30
(*The Holy Gospels in Anglo-Saxon*, Skeat, 1871).

The KJV does use the word ‘help’ and ‘helped’ *more* frequently than ‘holpen,’ but its expanded vocabulary occasionally includes ‘holpen.’ Of course, the KJV defines ‘holpen’ in its built-in dictionary in Daniel 11:34 as “**holpen** with a little **help**.” The KJV uses ‘holpen’:

- To help with international recognizability. The KJV’s ‘holpen’ matches the German ‘*helfen*,’ the Dutch and Low German, ‘*helpen*’ and the Yiddish ‘*helfn*.’
- When a two-syllable word is needed for meter. For example, in Luke 1:54, the use of ‘holpen’ allows alliteration of ‘h,’ ‘i,’ ‘is,’ ‘m,’ ‘r,’ ‘c,’ and ‘e,’ as well as repeated accents on the second and third syllables.

Read the chart aloud and note the recurring rhythm made possible by the use of the two-syllable word ‘holpen.’

King James Bible			
Syllable 1	2	3	4
Sounds: h, is, i	h, r	e, me	c
h ath	hol ′	pen	
his	ser ′	vant	
Is	ra	el	
in	re	mem ′	brance e
of	his	mer ′	cy

The Bible calls the word of God, the “lively oracles” (Acts 7:38). Not surprisingly then, the OED says ‘holpen’ is “alive.”

“Now U.S. dialect...kept **alive** by biblical and liturgical use, is still employed by poets...”

Ask the residents of the Western and Southern United States what ‘holpen’ means. The OED says ‘holp’ is “Now U.S. dialect,”

“holp for ‘help’...may be heard in the ordinary speech of the natives.”

They also cite E.B. Atwood’s *Regional Vocabulary of Texas*, vol. vi, p. 118, which says,

“Items of non-standard grammar are usually considerably more **frequent**...for example...*holp*...” (OED s.v. help and holp).

Shambles

“Our family was in shambles, before we met Jesus Christ!” writes a rejoicing Christian.

So-called archaic words like ‘shambles’ are cited by the OED as *still* having “local” usage. Its usage in the Bible keeps it alive.

“...sold in the shambles” 1 Cor. 10:25

Today we use the word ‘sham’ and ‘scam’ to mean fraud and swindle, a telling description of a market. (It was seen in the Saxon *scama*.) All of these are from the contraction ‘sham’d’ from ‘ashamed.’ Ultimately ‘ashamed’ has its origin in the biblical narrative of Ham, the son of Noah. ‘Ashamed,’ comes from ‘as **Ham**’ who was “**as-hamed**” when he saw his father’s naked flesh. Sin not “covered” brought a curse — inherited by his son Canaan (Gen. 9:23, 25). The incident simply pictures mankind’s sin, inherited from Adam, and the need to have it covered (O.T.) and washed away in the **blood** of the Lamb of God, Jesus Christ (N.T.). (God’s judging waters “covered” the “mountains” during Noah’s **lood**; Egypt was “covered” with frogs; finally, the Egyptians died, “covered” by the Red Sea. Sin must be covered. God cannot look upon sin. Is your life a shambles? Are you trying to simply cover-up your sins? “Whosoever believeth on him shall not be ashamed” Rom. 9:33.) (See OED s.v. sham, scam, shambles.)

The association of the word ‘shambles’ with ‘messy disorder’ is seen in ‘sh**amble**’ and ‘**amble**.’ Both refer to an

“irregular gait...an awkward motion in walking or progression” (See OED). This is a perfect description of a person **amb**ulating through the mall, zigzagging from one store to the next. Perhaps God is reminding us that the shopping mall might be a ‘sham’ or as the Proverbs say ‘vanity’ and ‘deceit.’ In 1828 even Webster defined a ‘sham’ as ‘void.’

‘Shambles’ has two sounds, ‘sh’ and ‘a’ that alliterate with the context of 1 Cor. 10:25. The word ‘shambles’ describes the ‘character’ of a market — a sham with many shameless customers and scamming merchants. The meat ‘market’ of the TNIV, NIV, NASB, ESV, HCSB, and NKJV alliterates with nothing and tells nothing about what God thinks of the market’s sham.

Bishops’ Bible	sold in the market... asking no questions for conscience sake				
King James Bible 1 Cor. 10:25	sold	in	the	sham	bles...
	ask	ing	no	ques	tion...
	for	con	science*	sake...	
	<p>(*sc sounds like sh)</p> <p>Note that similar sounds often appear in the pattern at exactly the same syllable, e.g. <u>in</u>.</p>				

Pure Words: **wist**

The Bible distinguishes between wisdom and knowledge.



Knowledge is in the head.



♥ Wisdom is in the heart. ♥

New versions *unwisely* replace the word ‘wist,’ a verb form of wisdom, with ‘know,’ the verb form of ‘knowledge.’ Changing ‘wist’ to ‘know’ destroys the relationship of ‘wist’ with wisdom. New versions have no word to correctly express wisdom in action, that is, as a verb.



Knowledge is “to have a firm **mental** grasp...to be informed...know the **facts**...to be aware of” (*Webster’s New Universal Unabridged Dictionary*, Dorset & Baber, 1983).



The noun ‘**knowledge**’ has its matching verb, ‘**know**.’

♥ **Wisdom** is “the faculty of making the best **use** of knowledge” (WNUUD, s.v. “wisdom”). The OED says wisdom is the capacity of judging **rightly** in matters relating to life and conduct: **soundness** of judgment in the choice of means and **ends** (s.v. wisdom).

♥ The noun ‘**wisdom**’ has its matching verbs, ‘**wist**,’ ‘**wit**,’ and ‘**wot**.’ (The ‘d’ in ‘wisdom’ becomes the ‘t’ in ‘wist’ according to Grimm’s Law.)

Wisdom is *not* head knowledge of *facts*, but heart knowledge from the spirit of God to effect a particular end. It is “discrete” discernment (Gen. 41:33). The Bible’s built-in dictionary relates **wisdom** with three concepts: 1.) the heart, 2.) the spirit, and 3.) work or application. The words “heart” and “spirit” are used with the first usages of the word ‘wisdom.’

“wise **hearted**, whom I have filled
with the **spirit** of wisdom” Exod. 28:3

“**spirit** of God in wisdom” Exod. 31:3

“wise **hearted**” Exod. 31:6

“**heart** stirred...in wisdom” Exod. 35:26

“**spirit** of God, in wisdom” Exod. 35:31

“wisdom of **heart**” Exod. 35:35

Wisdom is knowledge rightly *applied* with successful *results*. Words like “make” (Exod. 31:6), “wrought” (Exod. 36:4) and “works” (James 3:13) are examples of its outworking.

Wisdom from the spirit of God is counterfeited by “fleshly wisdom” (2 Cor. 1:12) which “descendeth not from above, but is earthly, sensual, devilish...” (James 3:15-17). This kind of ‘wisdom’ is seen in Gen. 3:6, Exod. 7:11, and 1 Cor. 1, 2, 3. The words ‘**wizard**’ and ‘**witch**’ exhibit this devilish substitute for godly ‘wisdom.’

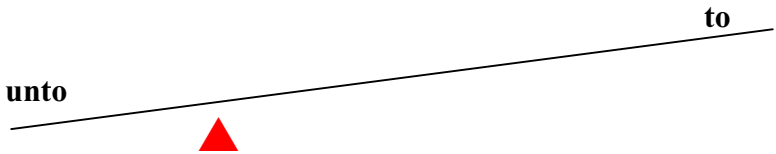
In Mark 9:6 Peter had factual *knowledge* of what he was seeing (Jesus, Moses and Elias), but he spoke unadvisedly because he did not have understanding and *wisdom* about the event.

Mark 9:6	Bishops' Bible	For he wist not what hee said : for they were afrayde
	King James Bible	For he wist not what to say ; for they were sore afraid

The KJV's poetic echo “**For he wist**” of the first phrase, matches “**For they were.**” The KJV substituted the short word ‘to’ for ‘he said’ because it is more succinct; ‘**what to**’ and ‘**wist not**’ also match.

King James Bible						
For	he	wist	not	what	to	say
for	they	were	sore	a	afraid	

In the Bible ‘wist’ is always used with the negative ‘not’ or ‘neither.’ Evidently, according to God, man has ‘knowledge,’ but **not** wisdom. For those who speak English, these subtle bits of “wisdom” are only available in the King James Bible, not in modern English versions.



A false word, like a “false” “weight” is an “abomination to the LORD” (Prov. 11:1). Weighing the “precious seed” of the word of God for modernity, not meaning, is like using a bushel scale in a pharmacy shop (Luke 8:11, Ps. 126:6). Notions that words like ‘unto’ could be changed to ‘to’ with no negative affect, need to be nudged from the minds of new version readers; such notions will not survive the searchlight of an open Bible or dictionary. Explaining to a skeptic the value of words, which to our natural sight bear little difference in weight, will result in a greater reverence for the KJV and its individual words. “**Every** word of God is **pure**” (Prov. 30:5), even feeble words like ‘unto,’ a “pure” substitute for the world’s word ‘to.’

*T*he word “**unto**” is needed because:

1. It is “**holy...separate from sinners.**”
2. Its **meaning** is **different** from that of the word ‘to.’
3. Its two syllables allow **rhythm.**
4. It is **internationally** recognizable.

Unto or To:
Holy Scripture or Road Sign?



1.

“HOLINESS **UNTO** THE LORD”

Zech. 14:20

Are you going “to Jordan” or “unto Christ”? Are you going “unto heaven” or “to hell”? The NKJV, NIV, TNIV, HCSB, ESV, NASB, and the latest corruption of the word, the *so-called Easy Reading KJV-ER*, do not weigh the merits of ‘unto.’ The KJV does.

Exclusive meaning = Exclusive vocabulary

There are some ideas that are exclusive to the Holy Bible. Spiritual words are needed to describe spiritual things, just as medical words are needed to describe medical things. A doctor could not tell a patient that his ‘exhaust system is rusty.’ Nor could an auto repair mechanic tell his customer that his car’s ‘intestines are cancerous.’ Computer buffs have a language all their own, as do most fields of specialty. An exclusively Biblical vocabulary is needed to express certain unique Bible concepts. *Webster’s Encyclopedic Dictionary* (1968 edition) states that ‘unto’ is “used in the solemn or elevated style.” It is not an archaic word, but one of the many words which are strictly Biblical in usage.

*H*istory —

To: We are often led to believe that the word ‘unto’ is an archaic way of saying ‘to.’ This is not the case. The word ‘to’ is much older than the word ‘unto.’ The word ‘**to**’ was used in A.D. **893** in *Beowulf*, in A.D. 871 in the *Old English Chronicles*, and in A.D. 890 in *Bede’s History*.

Unto: ‘Unto’ is strictly a Bible word. According to the *Oxford English Dictionary*, the word ‘unto’ was first used in A.D. 1300 in a Bible’s English Psalter (Psalms). The OED states that the word ‘unto’ is of primarily “Biblical use.” It cites the following among many examples:

<p><i>Early</i> English Psalter 1300</p>	*	I sall singe and salm sai Unto -Lovered... Unto þat rihtness be turned in...Sal i offre unto þe*
<p><i>Wycliffe</i> 1382</p>	2 Kings 20:1	In tho dayes sijknede Ezechias vnto (unto) the deeth* (His 1388 edition says ‘til to’)
<p><i>New</i> Testament (Paus) 1400</p>	Acts 3:4	Peter wiþ loon bihelde vnto hym* (Peter with John beheld unto him)
<p><i>Jyndale</i> 1525</p>	Heb. 6:8	is reprovod, and is nye vnto cursyng*
<p><i>Coverdale</i> 1535</p>	Gen. 14:22	I lifte vp my honde vnto the Lorde*
<p><i>Great</i> Bible 1539</p>	Matt. 6:34	Sufficient vnto the daye*

* See OED, vol. 19, pp. 236-238, s.v. “unto,”; also see Bibliography entry (*An early English psalter*, circa 1300, Surtees Society. 1843-47, Hampole Works II. 1896) OED, 2nd edition, Clarendon Press: Oxford 1989, vol. 20, p. 103. Note that the ‘v’ type font was used for the letter ‘u.’ It was pronounced as a ‘u’. The letter þ is pronounced ‘th’.

The migration of the word ‘unto’ from the Bible into popular speech is scant. As far back as 1828, almost two hundred years ago, Webster said that the word ‘unto’ was not used in “popular discourse” (Noah Webster, *The American Dictionary of the English Language*, 1828, s.v. “unto”). Samuel Johnson said in 1843 that ‘unto’ was not used in his day (Samuel Johnson, *Dictionary of the English Language*, 1843, s.v. “unto”).

Since 1611, hundreds of critical editors, who did not know the history of the *strictly* Biblical usage of the word ‘unto,’ have tried to ‘update’ their Bibles by introducing ‘to’ in its place. It is evident that God has not approved of these editions, since these lifeless bibles pass away with their copyright holder. And so it will be with today’s so-called *Easy Reading KJV-ER*, *NKJV* and all new bibles which substitute road sign words like ‘to,’ for gold mine words like ‘unto.’

Unto or To: DIFFERENT MEANINGS 2.

We are all to be humbled before the word of God. The word “unto” has 29 different meanings, according to the twenty volume *Unabridged Oxford English Dictionary*. Greek-pretenders think it has only one meaning — that being ‘to.’ Although the OED sites over 36 different usages of the preposition ‘to’ and 29 uses for ‘unto,’ all of them are not comparable.

‘Unto’ can mean, among other things, expressing motion “toward,” “in the direction of,” “upon (in contact with),” and “fastening, securing to something.”

The word ‘unto’ alone holds the ability to carry the meaning “on” or “Upon (in contact with).” The word ‘to’ does not have this meaning.

The origin of ‘unto’ is ‘on’ + ‘to.’ This is critical in Biblical usage because we go, not just ‘to’ Jesus, that is, in the direction of Jesus, we go “unto him,” that is, ‘on’ him. Yea rather, we are actually “in him.” (See OED s.v. ‘unto’ and ‘to’ definition numbers 4. The meaning, ‘on’ and ‘upon,’ is skipped in the OED’s definitions of ‘to’ and not addressed until definition number 25 where it carries only the negative connotation of “attacked.”)



Unto: The Dictionary’s &

The Bible’s Built-in Definition

un: The word ‘unto’ is easily understood by the Bible reader. The **Bible’s definition** of ‘unto’ begins in Genesis 1:7 by first establishing the meaning of ‘**un**,’ as ‘**under**.’ ‘Unto’ therefore carries the connotation of going, not just ‘to’ something, but going ‘under’ it. Genesis reinforces the meaning of ‘un’ as ‘under’ using words like ‘**ground**,’ ‘**found**,’ ‘**younger**,’ ‘**until**,’ ‘**sprung**,’ and ‘**fontain**.’ These all carry the meaning of ‘un,’ which is ‘on ground zero,’ the foundation. ‘**Under**’ ↑ conveys a closeness much beyond ‘to’ →↓.

Genesis 16:9 further defines ‘un’ as,

“**unto** her, Return **to...submit** thyself **under**...”

The new versions’ substitution of ‘to’ for ‘**unto**,’ destroys the Bible meaning of ‘unto,’ which carries the meaning of **submitting under** — being subsumed. Man must submit his stubborn will “**Unto** him that loved us and washed us from our sins in his own blood” (Rev. 1:5). You can “rest yourselves **under** the tree” (cross) (Gen. 18:8), “**under** his feet” (Ps. 8:6), and “**under** his shadow.” Then you can say, “His left hand is **under** my head” “and **underneath** are the everlasting arms” (Song of Sol. 2:3, 2:6, Deut. 33:27). We

are then reconciled “unto God in one body by the cross” (Eph. 2:16). Just as Jesus said, “I and my Father are one” (John 10:30), so Jesus prayed “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us...” (John 17:21+).

one: Etymologically ‘un’ likely came from ‘one.’ One is ‘ground zero.’ It is still heard today in slang expressions like, ‘young uns’ and ‘that un’ used for ‘young ones’ and ‘that one’ (H.W. Fowler, *Fowler’s Modern English Usage*, 2nd edition, Oxford: Oxford University Press, 1965, pp. 658-659). Therefore, ‘unto’ came from ‘one-two,’ which is another way of picturing a singular item (one or un) that goes ‘unto’ a second item (two or to). *The Oxford Dictionary of English Etymology* says, “un is a form of one; reduction of on.” Genesis 1:2 and 1:9 will reconfirm this with the sonic parallels, “upon the face” and “unto one place.” (See OED s.v. un.)

on: The Webster’s 1828 Dictionary states, “unto is a compound of on and to.” “Believe on the Lord Jesus Christ, and thou shalt be saved...” (Acts 16:31). We “...believe on the Son of God” (John 9:35) and “believe on his name” (John 1:12), just like John “leaned on his breast” (John 21:20). ‘On to’ and ‘un-to’ ↘ lean further than ‘to’ →. ‘Unto’ means to be ‘into’ or “in Christ” †.

went to: The OED shows the connection of ‘unto’ to “went to,” which originally came from ‘wnto.’ The letter ‘w’ and ‘u’ have been shared in many words (hence the name of ‘w’ as double ‘u’).

unto: The King James Bible’s built-in definition of ‘unto’ gives *all* of the words necessary to define it in its **first usage**. (The defining words are in **bold type**.)

“...**under the heaven be gathered together unto one place...**” Gen. 1:9 KJV

This verse, Gen. 1:9, contains several definitions:

↓↑ ‘Unto’ means, according to the OED, “**be gathered unto one place**” and “reaching a **place**”. This dictionary definition is *identical* to the KJV’s first definition in Gen. 1:9!

↓↑ Notice that ‘**together**’ is a noun describing the results of ‘**to gather,**’ or as here, “be gathered.” “Be gathered” defines ‘to gather’ or “together.”

↓↑ The New Testament echoes,

“That in the dispensation of the fulness of times he might **gather together** in **one** all things in Christ” Eph. 1:10.



The second time ‘unto’ is used in the KJV confirms its meaning of ‘oneness.’

“...made he a woman, and brought her **unto** the man. And Adam said, This is now bone of my bones, and flesh of my flesh...and shall **cleave unto** his wife: and they shall be **one** flesh” Gen. 2:22-24.

The Bible’s built-in definition of ‘unto’ in its second usage is ‘cleave’ and ‘one.’ (First there was Adam — ‘one,’; then there was Eve — ‘two.’ This ‘one-two’ ‘cleave unto’ each other and become one flesh.)

In Genesis 3:21 the Bible’s built-in dictionary goes on further to define ‘to’ with its counterpart ‘unto.’

“**Unto** Adam also and **to** his wife...”



The **New Testament’s** first built-in definition of

‘unto’ is just as interesting as the Old Testament’s definition. The New Testament **parallels** the three similar words ‘unto,’ ‘to,’ and ‘until.’ (‘Until’ means ‘unto’ in regard to time, not space.) 📌 Parallel pegs show that parallel thoughts are being used. The pegs are:

📌 “from”

📌 “are fourteen generations”

“... from Abraham **to** David
are fourteen generations;

and from David **until** the carrying away into Babylon
are fourteen generations;

and from the carrying away into Babylon **unto** Christ
are fourteen generations.” Matt. 1:17

Since the KJV has *two* words for ‘to,’ it can differentiate between them and set up hierarchies of time, position, and priority.

“ Unto Adam also and to his wife”	Gen. 3:21
“ unto Abel and to his offering”	Gen. 4:4
“ unto Noah and to his sons”	Gen. 9:8
“ to the king of Sodom... unto the LORD”	Gen. 14:22
“ unto thee, and to thy seed”	Gen. 17:7
“Go to ...build unto heaven”	Gen. 11:4

“unto me...to whomsoever”
“unto the world...to that man”

Matt. 11:27

Matt. 18:7

Since the word ‘unto’ is used nearly 25% of the time with “saith unto” or “said unto,” it does double duty by alerting the reader that ‘someone is talking.’

Un-holy NIV, TNIV, ESV, HCSB, NKJV, or so-called Easy Reading KJV-ER bibles have no ‘unto’s at all, just ‘to’s’ with no *clues* about what ‘to’ means to a Christian — no notion of just how *very* close Christ wants us to cleave. They have no mortar to hold Christian meaning. The connection with the defining ‘under’ ‘upon,’ ‘on,’ ‘one,’ and ‘into’ is gone. The special meaning of ‘unto’ as ‘to cleave’ and ‘be gathered together unto one place’ is gone. The sound-picture ‘one-two’ is gone. The ‘to’s in the new bibles never quite get “in contact with” their destination. How many have come ‘to’ church, but have never opened the door of their hearts and gone “unto Christ”? They have never believed “on him” and are not “in Christ.”

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matt. 11:28

The word ‘unto’ alone holds the ability to carry the meaning “on,” “upon” and “in contact with.” The word ‘to’ does not have these meanings.

“Cleave” + “together” = unto (KJV)

Heartless new versions lose God’s love letters (un) which tell Christians,

“they should cleave unto the Lord” (Act. 11:23)



Attacking the Bible with the blind eye of a word processor's 'search and change' command, new versions change all occurrences of 'unto' to 'to.' Does the computer care about prose, meter and Bible memorization? Did new version editors so buffet their computer's keys until their version and "his visage was so marred" (Isa. 52:14)? Will they 'come unto' Jesus, cleaving to hear the rhythmic heartbeat of God, as the disciple John did as he lay on Jesus' breast? Scribes may slip away with their stolen words, but children will come unto him "up in his arms" (Mark 9:36, 10:16).

Children love rhymes and rhythmic songs. Who would give them a new version that never rhymes, expecting that its dull news reporting style will send them "walking, and leaping, and praising God" (Acts 3:8)? The rhythm in the KJV beckons the lilting movement of little children to "come unto me" (Matt. 19:14).

"And that from a **child** thou hast known the
holy scriptures..." 2 Tim 3:15

— Not a bible storybook, a bible video, or a so-called Easy Reading bible, but the rhythmic "holy...separate from sinners" scriptures. The Bible was written to be memorized. (See chapter entitled "The Breath and Heartbeat of God.") Therefore it must be metrical. The expanded vocabulary of the KJV has several words that are interchangeable, depending upon the number of syllables needed for the meter at hand. Since the word 'to' is used so often in the Bible, it is only logical that there is also a two-syllable counterpart, like 'unto.'

*R*ead aloud Gen. 3:21 from this chart. Note that the use of both ‘unto’ *and* ‘to’ allows a pulsation of similar sounds every seven syllables. The sound of ‘Unto’ resonates with ‘And to.’

“**Unto** Adam also **and to** his wife...”

King James Bible Gen. 3:21					
1	2	3	4	5	6
Un	to	A	dam	al	so
and	to	his	wife		
did	the	LORD	God		
make	coats	of	skin		
and	clothed	them			

Although the KJV translators used alliteration when it added to the beauty, meaning, and memorizability, they did not alliterate when unimportant words would thereby receive undue emphasis. The doubling of ‘to’ in ‘**To** Adam and **to** his wife,’ would place unneeded emphasis on the unimportant word ‘to.’

Such precision prompts even secular Stanford University Press author and Indiana University English Professor, Paul Gutjahr, to write of “the **holy** cadences of the King James Bible” (emphasis mine; Gutjahr, p. 153).

In 1 Cor. 5:18, 19 the KJV uses *both* ‘to’ and ‘unto’ in the same sentence when the extra accented syllable in ‘unto’ is useful in adding to the meter.

KJV “...reconciled us **to** himself ...
 ... reconciling the world **unto** himself”
 2 Cor. 5:18, 19

In those two consecutive verses, the KJV translators polished the meter by changing ‘unto’ to ‘to’ in verse 18 and changing ‘to’ to ‘unto’ in verse 19.

Bishops’ Bible	2 Cor. 5:18,19	reconcyled us unto him selfe... reconcylinge the world to him selfe
King James Bible		reconcyled us to him selfe... reconcylinge the world unto him selfe

Notice how this change permits the same sounds to resonate every eight syllables in verse 18.

King James Bible 2 Cor. 5:18						
1	2	3	4	5	6	7
Who	hath	re	con	cil	ed	us
to	him	self	by	Je	sus	Christ

Unlike modern version editors who simply do a computer word search for the word ‘unto’ and automatically change all of them to ‘to,’ the King James translators changed ‘unto’ to ‘to’ in *some* places, like Titus 1:3, but left some others unchanged.

Bishops’ Bible	Titus 1:3	which is committed unto mee accordinge unto the
King James Bible		which is committed unto me according to* the

*‘To’ is not a modernization. Here the KJV translators are following the earlier Coverdale Bible (1535) in their change from ‘unto’ to ‘to.’

In the lengthy and repeated use of ‘to’ and ‘unto’ in Hebrews 12, the KJV translators reversed some of the choices of the Bishops’ Bible.

Bishops’ Bible	Heb. 12:22, 23, 24	unto the mount Sion... <u>to</u> the cittye... to an innumerable company... unto the general assembly... (Wycliffe) to the spirits... to Jesus
King James Bible		unto mount Sion... unto the cittye... to an innumerable company... To the general assembly... to the spirits... to Jesus

The KJV translators actually changed ‘to’ to ‘unto’ when it aided the uniformity of syllabication.

Bishops’ Bible	to			
King James Bible Matt. 13:3	unto			
	Syllabes: 1	2	3	
	Sound: n	long e	th	
	And	he	spake	3 syl.
	ma	ny	things	3 syl.
	un	to	them	3 syl.

*T*rial Manuscript 98 shows that the KJV translators considered the use of ‘to’ in place of ‘unto.’ In the 8th and 9th chapters of 2 Corinthians, they considered using ‘to’ instead of the Bishops’ ‘unto’ in three places. The final KJV adopted two of the considered changes to ‘to’ and rejected one of them (See Allen, *Coming of KJV Epistles*).

Bishops’ 1568	2 Cor. 8:16	unto
	2 Cor. 8:17	unto
	2 Cor. 9:1	unto
Trial MS 98 circa 1603-1611	2 Cor. 8:16	to
	2 Cor. 8:17	to
	2 Cor. 9:1	to
Final KJV 1611	2 Cor. 8:16	to
	2 Cor. 8:17	unto
	2 Cor. 9:1	to

Examining the last change in 2 Cor. 9:1 shows that the use of ‘to’ in *this* particular case allowed a myriad of literary effects to fall into place. (The large number and intricacy of these sonic effects cause even secular English Professors, like Ward Allen, to call the KJV “miraculous” — The Bible says it was “settled in heaven” (Ps. 119:89). With the slight change from ‘unto’ to ‘to,’ the syllable numbers now match perfectly.

Bishops’ Bible	2 Cor. 9:1	it is su-per-flu-ous	6
		for me to wryte un-to you	7
King James Bible		it is su-per-flu-ous	6
		for me to wryte to you	6

With the change the **same sounds** appear at the **same mathematical interval**, creating the phenomenal rhythm seen in line after line of the KJV.

King James Bible					
Syllable: 1	2	3	4	5	6
Sound: For	s, m, i	t, s	ing, r	u, o	sight rhyme: ou
For	as	touch	ing		
the	min	is	tring*...		
it	is	su	per	flu	ous
for	me	<u>to</u>	write	<u>to</u>	you

(*Although the spelling of ‘ministering’ has changed, its vernacular pronunciation is the same today.)

With their razor-sharp pens and pensive prayers the KJV translators carefully changed ‘unto’ to ‘to’ occasionally.

	Bishops’	KJV
1 Cor. 11:29	unto	to
1 Cor. 14:12	unto	to
2 Cor. 1:8	unto	to
2 Cor. 1:23	unto	to
2 Cor. 2:16	unto	to
2 Cor. 3:13	unto	to
2 Cor. 5:18	unto	to
2 Cor. 9:10	unto	to
2 Cor. 9:11	unto	to
2 Cor. 12:14	unto...unto	to...to
Eph. 6:23	unto	to
1 Peter 4:4	unto	to

Unto: **INTERNATIONAL**  **4.**

The use of ‘unto’ in the KJV increases its international recognizability. Both Romance and Germanic languages still have an ‘n’ in their word for ‘to’:

- French: ‘en’
- German: ‘nach’
- Italian: ‘in’

In conclusion, for the English speaker, ‘unto’ is holy, poetic, has a meaning not shared by ‘to,’ and is needed in many contexts.

Pure Words: **hath**

Hath 1611



or Had 1568

“Yea **hath** God said,” — **hath**?

The KJV translators carefully examined so-called archaic words. In the *same* sentence they treated the word ‘hath’ in two different ways. They introduced ‘hath’ for ‘had’ in Eph. 1:4, then introduced ‘having’ in place of ‘hath’ in Eph. 1:5. Note below that the Bishops’ Bible has both ‘had’ and ‘hath’ in the same sentence.

Bishops’ Bible	Eph. 1:4-6	According as he had ...he hath
King James Bible		According as he hath ...he hath

Bishops’ Bible	Eph. 1:5	Who hath
King James Bible		Having

Why the switch? The KJV translators were simply giving the reader highly polished theological and poetic uniformity throughout Eph. 1:3-19, as demonstrated here:

King James Bible		
Eph. 1:3		who hath
Eph. 1:4	According	he hath
Eph. 1:5	Having according	
Eph. 1:6		he hath
Eph. 1:8	according	he hath
Eph. 1:9	Havinge accordinge	he hath
Eph. 1:11	according	
Eph. 1:19	according	

To continue this pattern in the very next chapter, the KJV translators changed the Bishops,' "And he quickened you" to "And you **hath he** quickened."

In later chapters the 'ing' pattern (from the earlier 'according' and 'Having') continues, with the use of 'Having' and 'being.'

Verse	Bishops' Bible	King James Bible
Eph. 4:18	Darkened in cogitation... being	Having the understanding darkened (Wycliffe)... being

Pure Words: **hough**



Modern versions and dictionaries sadly spell and pronounce ‘hough’ as *hock*. It was originally pronounced *hoe* (phonetically “həʊ,” like “no”) and still is, “in some parts of England...” **Both** the word *hough* (verb: to disable [a horse] by **cutting** the sinew of the hough”) and *hoe* (verb: to “break...destroy...with a hoe...**cut**”) come from the same Anglo-Saxon word, *hoh* or *ho* (pronounced *ho*). In the KJV, the word *hough*, if pronounced logically and Biblically — like *hoe* — gives its own **built-in definition** — to *hoe*, that is, *to cut*.

The Bible teaches its reader how to pronounce words. The Bible word “**though**” and “**although**” are used eight times before the reader comes upon the word “**hough**,” pre-conditioning the reader with the correct, self-defining pronunciation, ‘hoe.’ Even the word “**dough**,” pronounced with the same long ‘o’ sound, pre-conditions the Bible reader four times.

Hough and its Anglo-Saxon original, ‘ho,’ exhibit a **double built-in definition** (hoe and ho). To say ‘ho’ to a horse is to stop it. The Bible says, “thou shalt **hough** their horses” to stop them (Josh. 11:6). According to etymologists, it appears that ‘**ho**’ (Stop horse!), **hough** (cut the horse’s leg tendon) and **hoe** (cut the ground) have a common origin. *Ho Bessy! High ho Silver!!!!* Let’s go to a **hoe-down!** (so named because at these dances a man knocks “his shins with his heavy boots,” like houghing a horse). (See OED, s.v. hoe, hough, and hoe-down).

God even has a backup, should the reader *mispronounce* the word “hough” as *hew*, following other Bible words like “**through**.” The sound *hew* will bring to mind the numerous previous Bible references to the word *hew*, which is defined in the Bible as to “cut” in Deut. 19:5, Exod. 34:1 and later in 2 Chron. 2:10, Isa. 9:10, Dan. 4:14 and other places. The OED also defines *hew* as “cut” and its definition #8 even shows a special connection between the word *hew* and horses. (Bible words like “rough” and “bough,” although similar in spelling, are used too rarely to impact the pronunciation of *hough*.) Ho, hough, hoe, and hew all have the same general meaning — to cut.

Pure Words: flower

The word ‘**F**lower’ is a discrete “separate from sinners” kind of word. The Bishops’ phrase ‘time of marriage’ is nonspecific; the KJV is always specific. ‘**F**lower’ can refer to the **flow** of menses spoken of in Lev. 15:24, 15:33. (Other ‘fl’ words like ‘flow’ and ‘flux’ have the ‘f’ for ‘form’ and the ‘l’ meaning ‘extending.’ To ‘flower’ is a verb used to describe a bud whose form (‘f’: petals) have extended (‘l’), creating a ‘flower.’ **F**lowers of both kinds are **low** not high.



The “getting along in years” of the NIV, the “full age” of the NASB and the “past the flower of youth” of the NKJV give the wrong impression of ‘advanced age’ — not the correct meaning of the beginning and *onset* of menses and the ability to bear children.

1 Cor. 7:36	Bishops’ Bible	King James Bible
	time of marriage	flower of her age

Pure Words: **servant**

Recent bible translations have sadly substituted the word *slave* or *bond slave* for the word ‘servant.’ The word ‘slave’ does not communicate the fact that we *come* to Christ and we *serve* him by our own choice. A slave is captured, forced to go with his captor and compelled to work under cruel conditions. As Christians, we are “servants of Christ, doing the will of God from the ♥heart” (Eph. 6:6). Jesus said, “Ye shall know the truth and the truth shall make you **free**” (John 8:32, 36). Webster defines a *servant* as, “one who exerts himself for the benefit of another master...as a public servant, an official of government.” That definition recalls such verses as, “...we shall reign on the earth” and “...they lived and reigned with Christ a thousand years” (Rev. 5:10, 20:4). All pure English Bibles have ‘servant.’

Gothic Acts 2 – circa A.D. 500	“servant,” <i>piumagus, skalks, et al.</i> <i>The First Germanic Bible</i> , G.H. Balg, NYC: B. Westerman & Co., 1891, pp. 435, 417.
Anglo-Saxon circa A.D. 700-900	“servant,” <i>þeow et al.</i> (pronounced ‘thew’) (If the word was ‘slave,’ it would have been <i>halftince</i> ; Joseph Bosworth, <i>The Gospels: Gothic, Anglo-Saxon, Wycliffe and Tyndale</i> , London: Gibbings & Co. 1907; <i>Old English Grammar</i> , Elizabeth Wright, Oxford University Press, 1925, p. 185).
Wycliffe 1384	servaunt
Tyndale 1526	servaunt
Great 1540	servaunt
Bishops’ 1568	servaunt
KJV	servant



Citing material confiscated and turned over to the police in Orange, California, as part of an investigation into Satanic group crime, *New Age Bible Versions* documents that Satanists mockingly call Christians ‘slaves’ of Christ (pp. 221-225). The word ‘slave’ has very negative connotative associations, ranging from its well-known historical applications to its current debauched meaning among sodomites. Webster defines a slave as, “A person held in bondage...One who has lost control of himself...a drudge...” *The Cambridge Encyclopedia of the English Language* states that **sl** words (e.g. slave, slothful, slain, slack) convey a “downward movement...or position.” Becoming a servant of Jesus Christ is certainly an upward move (*The Language of the King James Bible*, p. 68).

The word *slave* was first suggested for use in the bible in 1890 by Westcott and Hort’s *Revised Version* and *American Standard Version* Committee member, James Strong. He buried his opinions about how words should be translated in his *Strong’s Concordance*, in its *A Concise Dictionary of the Words in the Greek Testament*, hidden in the back. Few realize he created this otherwise useful concordance for “one great object,” which was to “index” the changes made to the “Authorized Version” [KJV] by the “Revised Version” of Westcott and Hort, and the “American revisers only” (*Strong’s Concordance*, General Preface, Directions and Explanations, pages not numbered). He admits in item 4 of his “Plan of the Book” that the first Greek so-called ‘definition’ he gives, is his *own*; in *Strong’s Concordance*, *Preface to the Concise Dictionary of the Words in the Hebrew Bible*, Strong admits his Old Testament work is based on Gesenius (a Bible critic) and his definitions are merely his own suggestions for “correcting” the KJV’s so-called “wrong translation.” His lexical definitions were merely *his opinions* about how words should be translated in his upcoming ASV, later

published in 1901. Some of his ideas were incorporated into this corrupt version; some were not. The word ‘slave’ was not used, and rightly so. Strong denied the inspiration of the Bible. The Preface of the ASV went so far as to state that the original “Hebrew text is probably corrupt...” (p. vii). Because of the unbelieving Unitarian influence on the ASV committee, the ASV’s note on Matthew 2:2 inferred that Jesus Christ was a “creature,” not the “Creator.”

The first time the word ‘slave’ was actually chained to a bible was in 1961 in the *New World Translation* of the Jehovah Witness sect. The Catholic *New American Bible* fell prey to it in 1970. The NIV and NASB submitted to the yoke immediately. The NKJV has a galley of “slaves,” including “slaves of God” (Rom. 6:22) and “Christ’s slaves” (1 Cor. 7:22). The *New Living Translation*, *Today’s New International Version* and the *Holman Christian Standard Bible* were the most recent to sell their readers into slavery.

Corrupt RV and ASV revisor, James Strong, 1890	<i>Strong’s Concordance</i>	slave
Jehovah Witness <i>New World Translation</i> 1961	Jude 1:1 etc.	slave
Catholic <i>New American Bible</i> 1970	Jude 1:1 etc.	slave
<i>New Living Translation</i>	Jude 1:1 etc.	slave
<i>Holman Christian Standard Bible</i>	Jude 1:1 etc.	slave
NIV, TNIV, NASB <i>et al.</i>	Eph. 6:6 etc.	slave
NKJV	Rom. 6:22 etc.	slave

Holy scriptures: ought, nought, wrought, twain, thrice,

holpen, shambles, wist, unto, hath, hough,

flower and servant

**PURE
WORDS:**

Ps. 12:6

**SEPARATED
UNTO THE
GOSPEL OF GOD**

Rom. 1:1